

III.—*A Grammar of the Sindhí language, dedicated to the Right Honorable Sir ROBERT GRANT, Governor of Bombay. By W. H. WATHEN, Esq.*

It has been often paradoxically asserted, that those who have the most to do, contrive also to have the most leisure. The maxim will admit of as easy illustration in India as elsewhere, and may be supported by the highest examples, if it be conceded that the office of Secretary, or Minister, to an Indian Government requires a full allotment of time, an ample share of mental and mechanical exertion; for the Secretariat of either Presidency may be regarded as the fountain head of authorship on all Indian subjects, literary, political or historical. We need not recapitulate digests of law, Hindu and Musulmán; narratives of campaigns; schemes of fiscal administration, which may naturally enough emanate from such sources; but in pure literature, editorship of oriental publications, and translations therefrom, our Secretaries have ever occupied the foremost rank.

The present production of the Chief Secretary at Bombay is only a fresh instance of the talent and industry which in India is sure to win the reward of high appointment; but it is deserving of more than usual encomium, being a work of sheer labour and troublesome compilation, unsweetened with the associations of the annalist depicting events on which the fate of empires rested;—unenlivened by the ingenuities of antiquarian speculation or the romance of mythologic fiction. His has been a dry labour of utility, not of love, “to facilitate the intercourse of Europeans with the inhabitants of *Sindh* and the adventurous merchants of *Shikárpur* and *Múltán*.” It is a sequel to the famous Indus-navigation treaty;—one better calculated to effect a mutual understanding than the diplomatist’s negotiation with its uncompromising tariff! That it serves as a faithful interpreter, we have at this moment the best testimony to offer in a letter from an officer now travelling on the *Indus*, who says, “The Sindhí grammar does not contain a mistake, and I have never found myself at a loss, with a knowledge of its contents.” It may seem extraordinary that such a work should have been wholly compiled at a distance from, and by one who has, we believe, never visited, the country; but this is explained by the constant resort of the Sindhís to *Bombay*, where for the last 20 or 30 years at least 10,000 persons, the greater part of the population of *Tutta*, have become domiciled, speaking and writing their own tongue.

The Sindhí language is spoken “through the whole province of *Sindh*, and is said to be understood as far north as the territories of

BAHA'WAL KHÁN, the *Deráját*, and *Múltán*; it prevails westward in *Cutch-Gandava*, *Shál*, *Mastúng* and *Pishín*; eastward in *Cutch* it is spoken with some slight variations in formation and accent."

May we not venture to extend these boundaries, if not of the precise idiom, at least of the connected dialects of the *Sindhí* language?—Have not the words *Sindhí* and *Hindí* a common origin, the permutation of the *h* and *s* being nothing more in fact than the same difference of dialect which is preserved to this in the twin names of the river, *Sinde* and *Indus*? This at least is one of the most plausible theories of the origin of the name of India, and it is supported by innumerable examples of Zend and Persian words, in which the aspirate has taken the place of the Sanscrit sibilant.

The commercial celebrity of the Hindus in all ages attaches with undiminished force to the *Sindh* and *Márwár* merchant of the present day. They have their branch *kothís* not only throughout Upper India, but in *Calcutta*, *Bombay*, and wherever commerce is active. Theirs may be said to be the very language and archetype of hoondie circulation—the monopoly of banking business throughout the country. "The adventurous nations of *Shikárpur* and *Múltán* are spread in colonies throughout the whole of the extensive provinces of Central Asia, and form the chief medium for commercial transactions in those countries. They are to be found in *Russia*, at *Astrakhán*, through *Baluchistán* and *Seistán*, as well as at *Hirát*, and *Bokhára*: they possess political influence occasionally with the chiefs of those countries, from their command of capital, and their frequently taking farms of the revenues. Travellers starting from *Shikárpur* or *Múltán* (add *Bombay*, *Calcutta*, or *Benares*) might from them obtain bills of exchange on *Russia*, *Persia*, *Khorásán*, and Central Asia."

The neighbouring province of *Gujerat* is equally celebrated for its early commercial enterprize. We learn from HAMILTON, that the numerous tribes of *banyas*, named banyans by the English, are indigenous to this part of India, whence they have travelled to all parts of the continent, and formed settlements, "where their descendants continue to speak and write the *Gujerátí* tongue, which may be pronounced the grand mercantile language of Indian marts\*."

For the foreign commerce of India the mouths of the *Indus* probably held long precedence to *Gujerat*, *Cambay*, and *Baroach*, the *Barugaza* of ARRIAN, which, more distant from Arabia and the Persian Gulph, would require a more advanced knowledge and boldness of navigation. Indeed it is a curious fact, that *Pátala*, the seaport on

\* HAMILTON'S Hindostan, I. 612.

the *Indus*, still famous in ALEXANDER'S time, should no longer be mentioned by the author of the Periplus, in whose time *Minagara* (*Mahá Nagar* ?) had become the capital of the country.

*Pátala*, in further support of our argument that *Sindh* was one focus of *Indian* civilization and colonization, is accounted by the Hindus the seat of government of the very founder of the Solar races, the Rajpúts of modern India ; Mr. CSOMA KÖRÖS extracts the following particulars regarding it from the Tibetan authorities.

“ *Potala* or *Potalaka* (Tib. གུ་ལྷོ་གྲོ་མཚོ་ *gru-hdsin*, or vulgo *kru-dsin*, boat-receiver, a haven or port) is the name of an ancient city at the mouth of the *Indus* river, the residence of IXWÁKU and his descendants of the *Suryavamsa*. Four young princes (who afterwards were surnamed SHA'KYA) being banished from that city by their father, took refuge in *Kosala* on the banks of the *Bhagirathí* river (in the modern province of *Rohilkhand*) and built the city of *Capilavastu*. The residence of the Dalai Láma at *Lassa* (built about the middle of the 12th century) is likewise called *Potala*, རྩོ་ལྷོ་གྲོ་མཚོ་, because CHEN-REZIK (ལྷན་རྒྱལ་ལྷོ་གྲོ་མཚོ་) the patron of the Tibetians, the spiritual son of AMITÁBHA, is said to have resided at *Potala* in ancient India, and to have visited *Tibet* from that place\*.”

The Sindhian origin of the Rajpút tribes derives no inconsiderable support from the evidence of the grammar and vocabulary before us. Here we find the mass of the language (excluding of course the Persian infusion) merely a little different in spelling and inflexion from the *Brijbháká* or pure *Hindí* of Upper India ; while there is a strong argument that the *Sindhí* is the elder of the two, in the more regular and elaborate inflexions of its cases and tenses ; and particularly in the complete conjugation of the auxiliary verbs *huwan* and *thiyan*, to be, of which, in the *Hindí*, we find but a single tense of the latter †, and a few tenses and a present and past participle of the former, extant. Although we cannot attempt to enter upon a critical examination of the grammar, which would indeed require a knowledge of Sanskrit, and perhaps Zend in addition to the vernacular, we feel it impossible to resist inserting these two verbs, as well for the important part they enact in modern dialects, as for the philological interest of these almost universal auxiliaries, particularly in regard to the pronominal affixes, elsewhere become nearly obsolete. The infinitives, like the Persian and Sanskrit, terminate in *an*.

\* CSOMA'S MSS. See the Observations of M. BURNOURF in the preceding number, page 291.

† Or rather, none at all in the *Hindí* ; for *thá thé thí* belong to the *Hindu-sthání* or *Urdu*.



## Conjugation of the Sindhi auxiliary verbs, to be.

Infinitive. <i>Ho-wan</i> (Sanskrit root भु.)		<i>T,hi-yan</i> (S. स्यात्, or चरि ?)	
Indicative.	S. 1. <i>Awn áhiyan</i>	I am.	Caret
1st Present.	2. <i>Tun áhun</i> 3. <i>Hu áhe</i>		
	P. 1. <i>Asin áhiyun</i> 2. <i>Ain áhiyo</i> 3. <i>Hui áhín</i>		
2nd Present.	S. 1. <i>Huwán-t,ho</i>	I am being.	<i>T,híyán t,ho</i> (fem. <i>thí</i> )
	2. <i>Huen-t,ho</i> 3. <i>Hoe-t,ho</i>		<i>T,hiyen t,ho</i> <i>T,hiye t,ho</i>
	P. 1. <i>Ho,un-thá</i> 2. <i>Ho,o-thá</i> 3. <i>Ho,wán-thá</i>		<i>T,hiyun thá</i> <i>T,hiyo thá</i> <i>T,hiyan thá</i>
1st Imperfect.	S. 1. m. <i>Hos</i>	fem. <i>Huís</i>	m. <i>T,he thíyos</i>
	2. <i>Ho,en</i>	<i>Hoen</i>	<i>T,he t,hiyen</i>
	3. <i>Ho</i>	<i>Hui</i>	<i>T,he t,hiyo</i>
	P. 1. <i>Hua sun</i>	<i>Huyun sun</i>	<i>T,het,híya sun</i>
	2. <i>Hua</i>	<i>Huyun</i>	<i>T,he t,hiya</i>
	3. <i>Hua</i>	<i>Huyun</i>	<i>T,he t,hiya</i>
2nd Imperfect.	1. <i>Hundo-hos, &amp;c.</i>	<i>Hundí huís</i>	<i>T,híndo hos, &amp;c.</i>
	(m. Plural <i>Hundá</i> )		(masc. plur. <i>Thíndá</i> )
Perfect.	Caret.		S. 1. <i>Thíyos</i> 2. <i>Thíyen</i> 3. <i>Thíyo</i>
			<i>Thís</i> <i>Thien</i> <i>Thíí</i>
			P. 1. <i>Thíya sun</i> 2. <i>Thíya</i> 3. <i>Thíya</i>
			<i>Thíí sun</i> <i>Thíya</i> <i>Thíyun</i>
Preterperfect.	Caret.		S. 1. <i>Thíyo áhiyán</i> 2. ———— <i>áhen</i> 3. ———— <i>áhe</i>
			P. 1. <i>Thíyá áhiyun</i> 2. ———— <i>áhiyo</i> 3. ———— <i>áhín</i>
Pluperfect.	Caret.		S. 1. <i>T,hiyo hos</i> 2. ———— <i>hoen</i> 3. ———— <i>ho</i>
			<i>Thí huís</i> —— <i>huen</i> —— <i>huí</i>
			P. 1. <i>Thíyá hasun</i> 2. ———— <i>huá</i> 3. ———— <i>huá</i>
			<i>Thíyun hasun</i> <i>Thíyá huá</i> <i>Thíyun huyun</i>
Future.	S. 1. <i>Hundos</i> 2. <i>Hunden</i> 3. <i>Hundo</i>		<i>T,híndos</i> <i>T,hínden</i> <i>T,híndo</i>
	P. 1. <i>Hundá sun</i> 2, 3. <i>Hundá</i>		<i>T,hínda sun</i> <i>T,hínda</i>
Subjunctive.	3. <i>Hundá</i>		<i>T'hínda</i>
Present.	S. 1. <i>Huán</i>	I may be.	m. <i>Thíndo hundos</i>
	2. <i>Hoen</i>		—— ———— <i>den</i>
	3. <i>Hoe</i>		—— ———— <i>do</i>
	P. 1. <i>Ho,un</i> 2. <i>Ho,o</i> 3. <i>Hon</i>		<i>Thínda hunda sun</i> —— <i>hundá</i> —— <i>hundá</i>
Perfect.	by adding <i>je, if,</i> to the indicative.		S. 1. <i>Thíyo hundos</i> 2. ———— <i>den &amp;c.</i>
Future.	I may, or will be.		S. 1. <i>Thíyan</i> 2. <i>Thíyen</i> 3. <i>Thíye</i>
			P. 1. <i>Thíyun</i> 2. <i>Thíyo</i> 3. <i>Thíyan</i>
Imperative.	S. 2. <i>Ho-tun</i> P. 2. <i>Howo-ain</i>		S. 2. <i>Thi-tun</i> P. 2. <i>Thíyo-ain</i>
Participle present.	<i>Hundar,</i>	being.	<i>T,híndar</i>
past.			<i>Thíyal</i>
perfect.		having been.	<i>Thí, Thái, Thí kare</i> <i>Thái kare</i>

In a similar manner is conjugated *Wanjan* (H. *jáná*) to go, used as the auxiliary of the passive of other verbs: *wendo*, going—*wayo* (H. *gayá*) gone: *wanj-tun*, go thou.

The personal pronouns *awan*, *tún*, and their plurals *asin*, *tawin*, approach nearly to the Sanskrit *aham*, *twam*; *asmán*, *yusmán* (obj.): but for the third personal pronouns, as in *Hindí*, the demonstratives *he* and *hu* (H. *yih* and *wuh*) are employed, in lieu of the Sanskrit *seh*, *sí*, *tat*; in *bháka*, sing. *सो, तः*; plur. *ते, तिन*. In the declensions of nouns we miss the *ka-ke-kí* to which *TIMUR*'s soldiery professed such an abhorrence, but it is merely softened into *jo-jé-jí-já*. Of these, however, we find traces in the *Hindí* pronominal inflexions *mujhé*, *tujhé*, which seem to be identical with *mun-jo* and *to-jo* of the *Sindhí*. This affix may be the adjectival or possessive *य ya* of the Sanskrit: and analogies of both might be pointed out in Greek, as in the nearly synonymous *βασιλε-ια* and *βασιλι-κα*. One example of declension will suffice:—

		Singular.	Plural.
		Múrs, a man.	
Nom. Acc. Voc.		Múrs, a man, oh man.	Múrs, men, oh men.
Gen.		Múrsa-jo-jí-jé-jí.	Múrsana-jo, &c.
Dat.		Múrsa-khe.	Múrsana-khe.
Abl.		Múrsa-khon.	Múrsana-khon.

When the nominative ends in the vowel *o* the plural is in *á*; the feminine takes *un* in the plural, as *zál* a woman, *zálun*.

We do not quarrel with the author for *romanizing* his grammar, as it is principally intended for European students; but we are inclined to cavil at the employment of the Persian alphabet in conjunction with the Roman rather than the *Nágarí*, which would certainly conform with more facility to the palatials, dentals, and aspirates of the Indian family: *बूकरी बिल्ली खाँ* expresses more elegantly as well as more precisely, *Buchhri billi khon* (from a bad cat) than *بچھری بلی کھون*.

It is a curious circumstance that most of the masculine substantives and adjectives terminate in *ô*; a peculiarity also remarked in the *Zend* language, and strikingly exemplified on all the legends of our *Bactrian* and *Indo-Scythic* coins, whether in the Greek or in the *Pehleví* character. The extensive vocabulary attached to the grammar may therefore perhaps prove of use in decyphering these ancient relics; though more might be expected from a scrutiny of the language of the soi-disant descendants of the *Kaiánian* in the *Kohistán*. We recommend *M. MASSON* to collect vocabularies from these people and from the *Siáhposhes*.

One of the most singular anomalies of the *Sindhí* language, is the arrangement of its alphabet, which differs totally from the perfect classification followed throughout the peninsula. The author makes

no remarks on the subject further than that “with one or two exceptions the letters are merely represented by ciphers, combinations of numbers, and fractional parts: for example 111 ( $\frac{3}{4}$ ths) for *n*; 8 (4) for *ch*; &c. &c.!”

Having on a former occasion noticed the singular application of the Arabic numerals to the alphabet of the *Maldivé* islands, we were struck with the apparent similarity of the process here pointed out at the opposite extremity of India; but a closer examination removed most of the analogy by shewing that the *Sindhí* and *Múltání* letters, although strikingly similar in form to the common numerals, were all deducible from the elements of the ordinary Deva-Nágarí symbols, and that they are, in fact, but one step removed from the *Márwárí* and *Mehajání* of our mercantile class. This we have endeavoured to shew in the accompanying lithographic table (XXII.) (being always happy to add to our catalogue of Indian alphabets!). The *Márwárí* (which does not differ essentially from the *Benárasí*) we have added on the authority of gomáshtas residing in *Calcutta*; but it must be remembered that these written characters are peculiar to the mercantile class, and that the learned of *Márwár* and *Sindh*, as of other places, use the Deva-Nágarí forms. As to the *arrangement* of their alphabet given by our author on the authority of merchants, it seems to be nothing more nor less than a couple of *memoria-technica* lines contrived to comprehend the whole of the letters combined with their most usual vowel sounds; so that in ordinary writing the merchants may dispense with the application of the *mátras* or vowel-marks. The inconvenience of this omission is not much felt in the limited scope of mercantile correspondence, and in the drafting of hoondees, where the same sentences are constantly repeated. Indeed the first memorial line of the *Sindhí* and *Múltání* alphabets,

प ज स ल म त ह व ष ण भ इ ट क च द.

pronounced, *Puja salámatí howen ghani Bhai Tek Chand*, (with vowels) generally forms the opening (mutato nomine) of every mehajan's epistle, as may be seen in the example given by our author\*. It may be translated “Prayer (or I pray) that health may be abundant to brother Ték Chand.” The continuation is as follows:

ह व र न थ ड अ ढ ग य ङ ख च फ ध उ द.

pronounced, *chha ba ra náth ráe řh gajan khatri pha dhau†*.

\* The meaning of the specimen of hoondee endorsement lithographed at the foot of the plate is “one half (being) rupees twenty-five, double fifty, to be paid in full.”

† We have ventured to alter one or two of the letters conjecturally, which in the lithographed plate copied from the grammar, are repeated, while those we have substi-



Mārwarī Alphabet, with and without mātras

श्री द नी ध न की सु नी व नी ल नी ट षा रु घ ट  
 श्री द नी ध न की सु नी व नी ल नी ट षा रु घ ट  
 श्री पु ठ जा ङा ङ य उ वी र छे धा णा रु रू  
 श्री पु ठ जा ङा ङ य उ वी र छे धा णा रु रू  
 श्री पु ठ जा ङा ङ य उ वी र छे धा णा रु रू

Sri datá dhanako subhawe bála mahi khago ghatang  
 Ai puthaj dadhyu Uchare chhuthan jhapang

Sindhí or Khudawadi Alphabet.

पु न स ल म ति हो वे ख णि भा र रे क चं द  
 पु न स ल म ति हो वे ख णि भा र रे क चं द  
 छ्वा ब रा ना थ रा ओ ट ग जू अ ख त्रि फ डा उ  
 छ्वा ब रा ना थ रा ओ ट ग जू अ ख त्रि फ डा उ

Multáni or Sarái Alphabet.

पु न स ल म ति हो वे ख णि भा र रे क चं द  
 पु न स ल म ति हो वे ख णि भा र रे क चं द  
 छ्वा ब रा ना थ रा ओ ट ग जू अ ख त्रि फ डा उ  
 छ्वा ब रा ना थ रा ओ ट ग जू अ ख त्रि फ डा उ

Puja salamatí horeni ghani bhái tek chand  
 Chhábra nath ráedh gajánikhatripshadáu.

पु न स ल म ति हो वे ख णि भा र रे क चं द  
 पु न स ल म ति हो वे ख णि भा र रे क चं द

Countersign of a Sindhí hundi.

न॥ ६६०३७३०५॥ ॥ ६६०३५॥ ॥ ६०॥ ॥  
 nimerupiyepañjwih tēhinja bina rupiya pañjah pūrá bhare devná.

